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EDITORIALS & COMMENTS

Editorial Correspondence

Oxford, England, July 28, 1933.

THE NINTH ANNUAL ANGLO-CATHOLIC Summer School of Sociology has just been completed at Keble College, Oxford. For three days a hundred or more clergymen, teachers, and other thinkers of the Church have been meeting for consideration and discussion of the question of Catholicism and International Order—an inclusive subject involving the many fundamental problems that arise out of the Catholic view of life and of man.

There is nothing in America, so far as I am aware, that corresponds to this school. It is quite unlike our conferences on social work, and on an entirely different plane from our summer schools and conferences. It is indeed neither a conference nor a school, nor does it deal with sociology as we understand the term. I should describe it rather as a series of study groups in which persons of differing viewpoints and contacts, united, however, by a common belief in the fundamentals of the Faith, exchange views and hammer out common statements relative to the underlying philosophy of social, interracial, and international contacts. The school does not attempt to *do* anything; rather it marshals and clarifies the thought of its members, and sends them forth to apply the principles with which it is concerned in their several spheres of action. Its chief function and value, it seems to me, is the brushing of mind against mind, resulting in the polishing and sharpening of that useful but oftentimes neglected organ.

Before the opening of the sessions, members of the school were asked to study three papers published in the journal of the Christian Sociology movement, *Christendom*—a well edited and scholarly quarterly, by the way. The first of these was by the Russian religious philosopher, Nicolai Berdiaeff, and dealt with The Christian Doctrine of Human Association; the second, by Gabriel Gillett, was on The Church and Modern Internationalism; and the third, by Dr. G. D. Rosenthal, had as its subject The Nature of a Catholic World Order. Of these the most valuable, in my opinion, was that of Dr. Berdiaeff, who, unfortunately, was unable at the last moment to be present. His thesis (so far as it can be briefly summar-

ized) was that the Christian social order differs from that envisaged by Communism, in that the latter is an abstract unity, destroying all differences and degrees of individuality, while the former is a concrete one, in which the individual is not destroyed but rather brought to the fulness of life.

This conception of a Christian supernaturalism, in which the differences of nationality should be preserved but the antagonisms of nationalism destroyed or outgrown, pervaded the whole school. It was brought out by Mr. T. S. Eliot in his opening address, and again by the Rev. V. A. Demant in his discussion. Fr. Demant expressed particularly well the difference between the secular and the Christian views of internationalism. The former, he pointed out, confined itself to a horizontal plane; the relation of man to man. The duty of A is to help B to attain his aim, while that of B is to help A to attain his aim. The ultimate objective of such an ethical system can be nothing but material humanitarianism. But the Christian and Catholic ethic cuts through the horizontal plane of brotherhood with a vertical one of sonship, the relation of both A and B to God. So far Fr. Demant follows such social philosophers as Whitehead and Thornton, but he proceeds then to complete the figure of the cross by extending the vertical plane down into nature as well as upward to God. From this idea of universal sonship, as well as the common brotherhood of man, derives the whole difference between the Catholic internationalism and the Communist perversion of it.

TAKING THESE INTRODUCTORY thoughts as its basis, the school proceeded to consider, in a number of small study groups, the application of the Catholic conception of God and man to the present world order, and the changes involved in the development of a truly Christian order in its place. As almost every shade of thought from a very mild liberalism to outright communism was represented, often with great vigor and ability, among the members of the various groups, the discussion was naturally animated and invigorating.

If the value of the school be judged by specific results or

accomplishments, one cannot point to any actual achievements. If, however, one thinks rather of the value that I mentioned at the outset, the stimulating effect of the contacts between mind and mind, such a school as this is intensely valuable. Certainly it is so regarded on the Continent, where many thoughtful Catholics and Protestants alike regard it as one of the most useful contributions that Anglo-Catholicism has yet made to Christian thought and life.

We in America, as the Rev. C. Rankin Barnes observed in expressing the impressions of the dozen or so of Americans present, are rather inclined to leave the scholarship of the Church to our English brethren, and go ahead with our good works on the basis of the foundation they have laid. I greatly fear that a group like the Anglo-Catholic Summer School of Sociology in America would be dismissed somewhat contemptuously as being concerned with "mere talk." Perhaps it would be better for us, sometimes, to cease our continual round of activity and indulge in a little "mere talk" of this solid, substantial kind, with the clarity of thinking which it necessarily involves.

BEFORE I CLOSE this editorial letter, I want to pay my somewhat belated respects to three of our bishops who have lately celebrated the 40th anniversary of their consecration.

On June 14, 1893, Drs. John McKim and Frederick Rogers Graves were raised to the episcopate, and sent out to Japan and China respectively. Both of them are still actively engaged in the missionary work of the Church in those countries. Both have won the respect and love of the peoples among whom they labor. Both have been influential in the development of native ministries and the building up of national Catholic Churches in the lands to which they have devoted their lives. Both have many hundreds of friends and admirers in America who visualize the work of the Church in the Orient in terms of their achievements. Both have the confidence and affection of the entire Church at home.

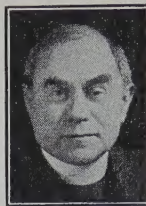
On July 25th, in the same year, 1893, Dr. Thomas Frank Gailor was consecrated to be Assistant Bishop of Tennessee, and since 1898 he has been the Diocesan of that see. As bishop he has endeared himself, not only to the Churchmen of the South, but to men and women of every creed and of none. As chancellor of the University of the South he is beloved and revered by every Sewanee man. As a former president of the National Council he has gained the respect of the whole Church. As Thomas Frank Gailor, the man, he has won the love of all who have been fortunate enough to come in contact with him.

To Bishops McKim, Graves, and Gailor, THE LIVING CHURCH expresses its sincere congratulations, and the good wishes of the entire LIVING CHURCH FAMILY.

CLIFFORD P. MOREHOUSE.

PSYCHICAL RESEARCH is acknowledging and trying to explain the great stream of abnormal phenomena in Catholic Christianity which a comfortably material Protestantism dismissed as spurious. Many of the stories which used to be described as pretty fancies or vulgar superstitions in the lives of the saints would appear from some results of modern research to be probable if badly reported fact, while the whole Catholic system of sacraments, sacramentals, angel guardians and unseen intercessors is being indirectly vindicated from this unexpected and highly disinterested quarter.

—The Twelve Gates, by the Rev. H. F. B. Mackay.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

A House of Prayer

READ the Gospel for the Tenth Sunday after Trinity.

THINK FIRST of the indignation of Christ. Over what? Over the misuse of the House of God. He must have thought the right use of that House important. When we are tempted to neglect the Church and its worship or to fall into the modern fashion of depreciating worship as compared with service, we may well stop and face the fact that our Lord seemed to care enough about it to risk His life in order to make it what it ought to be. To be sure, the abuses upon which He made His vigorous attack were gross and glaring. To be sure also, He was fighting for the poor, against those who oppressed and robbed them, as well as for the holy House which their dishonesty had defiled. Yet the principal motive seems to have been a zeal for a pure and fitting worship of God. He went back to an ancient prophecy—"My House shall be called a House of Prayer." It is God who speaks through the prophet's lips. The House is His and not ours. And this applies not only to the great temple at Jerusalem, whose courts our Lord cleansed during the last week of His life, but to every sanctuary built in His name.

2. Think of the amazing truth which must astonish us every time it is brought to our attention that God permits us to insult His majesty and thwart His will. "Ye have made it a den of thieves." Thus we human creatures may set God's will at naught and make the sanctuary which He has designed for the offering of prayer and worship a place abhorrent to Him and injurious to the cause of His kingdom. We may do it, but how fearful a responsibility do we take upon ourselves. Nor is it necessary that we should go so far as the offenders whom our Lord drove from the temple courts by actual physical force and the fury of His indignation. We may not be grafting priests or dishonest money changers, but when we bring into the worship of God unworthy motives or when we despise and neglect that worship or offer it indifferently or carelessly, we are partaking of the same faults as theirs.

3. Why do we go to Church? What is it really that impels us? A vague sense of duty? The desire to hear the sermon or the music? Or to see one another? Or perhaps to be seen? Or is it really to offer our common prayer and praise in God's House of Prayer? And how do we prepare ourselves for the transcendent act of worship—the highest act of which the soul is capable? Do we not often approach the church door with little or no thought beforehand of what it is we are about to do? And go away without a blessing because in our hearts we have been thinking of a thousand other things, but not of God?

It is safe to say that were the congregations who assembled in our churches week by week really to make them Houses of Prayer in the full and true sense, the Church would be a transformed Church. Nothing could by any possibility affect more powerfully our own lives and the life of the world in which we live than to learn and practice constantly a true, holy, and united worship of God. Consider also how great would be the gain if the House of Prayer were not used simply for an hour or two on the Lord's Day, but were made a constant place of resort, a place where the sacrifice of praise and thanksgiving is offered daily, where two or three gather frequently to join in intercession, and where every day, many times a day, some earnest follower of Christ kneels if it be only for a few seconds, to lift up the heart in prayer.

O Lord, who didst cleanse Thy Father's House of Prayer and drive from it every defiling and unworthy thing, cleanse Thou our hearts within us, and the sanctuaries which bear Thy Name, that we may worship with a holy worship and in all things fulfill Thy will.

The Anglo-Catholic Congress: An Appreciation

By the Rev. S. C. Hughson

Superior of the Order of the Holy Cross

WHEN ONE SEEKS to estimate the worth of such an event as the Anglo-Catholic centennial commemoration of the beginning of the Oxford Movement, the mind reverts immediately to the question of objective values.

It has been steadily insisted by those who are responsible for the Congress Movement both in England and America that it is not a mere demonstration made for the purpose of showing what has been done to revive the spirit of the Catholic faith and life in the Anglican Church. The projectors and organizers have set forth clearly and persistently that the purpose has been to make a great corporate act of worship and teaching in order that the work, begun by John Keble and his associates at Oxford a hundred years ago for the glory of God and the help of souls, might in our time receive a new impulse. It has been an effort to kindle more ardently the torch of faith and love that, burning with renewed glow, it might be handed on to those who take the torch from our hands, and in their turn pass it on to others.

Worship is the primary consideration in the Christian religion. No matter what we believe or do, if it does not lead to a more earnest worship and adoration of God, it is useless. "The Catholic faith is this, that we worship," are the words of the great creed which bears the name and promulgates the teaching of St. Athanasius, the man who, under God, saved the world from universal denial of the Godhead of Jesus Christ.

As one marked the manner of the organization of the great Congress and its allied activities, the thing that stood out above all else was the unceasing work of worship which nothing was permitted to interrupt. I am not now referring especially to the great acts of worship in the Masses at Keble College, Oxford, and at the White City stadium in London. These taken alone would prove the point. At the latter 50,000 souls were gathered for the greatest service ever held in the history of the Anglican Church during the nearly two milleniums of its history. And there was not a spectator among them. All were worshipers, for no one was admitted to the stadium save those who presented their credentials as members of the Congress. I am referring more particularly to the great wave of devotion and worship which held all England in its hold during that astonishing week, a wave of prayer and adoration which, one can safely say, has never been excelled in the long story of the work of the Anglican Church throughout the world. The Keble College and the White City services were but the high points.

The week began with a corporate Communion of the Church in every part of the world. No one will ever know how many hundreds of thousands of Communions were made on that day. Everywhere churches were crowded to the doors, and there was scarcely a parish which was not compelled to have two or more Masses in order to accommodate the vast throngs.

Nor was it only for the high privilege of Communion that the churches were filled. During the week of the Congress there was not a minute, day or night, when men and women were not kneeling before the altar of God pleading for the conversion of the world. In the church which was used in a sense as the Congress church—St. Augustine's, Queen's Gate, which is but a few minutes walk from the Albert Hall—organized relays of men and women did not allow the work of prayer to lapse for a moment day or night.

Late passers-by wondered as they saw coming and going, at midnight and all through the small hours to the break of dawn, crowds of silent worshipers. Titled ladies and gentlemen, groups of working folk from London's terrible East end, servants and sailors, soldiers from the various barracks in the London area,

men and women of business and professional life, jostled one another as they came and went, eager for the privilege of keeping that watch with the silent Christ who from His altar, under the veils of the Holy Sacrament, led the intercession of His people.

And over all England the same work of prayer was in progress. There are thousands who as long as life lasts will remember that centenary week of the Catholic revival, not for the brilliant and informing papers read at the Albert Hall, not for the sermons preached by clergy from every land where the fires of Catholic altars burn, but for the experience vouchsafed to them as they pleaded the cause of God and man in His sanctuary.

I said I did not wish to refer especially to the great calls to public worship which swept their thousands in humble adoration into the presence of God, but I have no thought of leaving them out of consideration. Corporate worship has a special, objective value of its own. Where two or three are gathered together in His name promised blessings descend from heaven which can come in no other way. Corporate prayer has power to stay the evil and to speed the good. No one will ever know, no one can ever know, the grace and power called down from God by those great acts of praise and sacrifice, and if we Christians are indeed members one of another so that no joy and strength of grace can come to one without flooding the lives of all, then truly the worship of this Congress marked a spiritual epoch in the lives of unnumbered souls, many of whom perhaps did not even know of what was going on in a part of the world far removed from them.

THERE WAS SOME criticism, before the Congress convened, against holding Masses in the Albert Hall with its varied secular associations. There was no criticism afterwards. I must confess that, while entirely willing to trust the judgment of the committee, I had grave doubts as to how edifying this part of the program would be. But all doubt or question was swept away by the Solemn Mass of Requiem for the heroes of the Movement. Before the temporary altar erected on the platform, 5,000 of the faithful knelt while a choir of priests, especially trained for this service, sang the Mass, the music of which was so simple, although rich withal, that the great throng of worshipers was able to take its part freely.

Of the teaching value of the papers read, but little need be said. It is only necessary to consider the names of the essayists; while the sermons delivered, if published, would make a notable volume.

ONE OTHER SUBJECT must be dealt with—the inescapable psychological effect of the Congress taken as a whole. There were present men and women, clergy and laity, from all over the world. Many of them, without doubt, came from quarters where the Catholic Faith is in the world's estimate a feeble thing; and where those who are seeking to propagate it are often tempted to discouragement when it seems almost literally true that they alone are left who have not bowed the knee to Baal.

These—if they never realized it before—will return to their work with a message to their people, assuring them that they are not alone; that they are integral factors in a movement, yes, in a life, which is as wide as the world, and as strong as the power of the Holy Spirit Himself. The effect of this Congress will be to enhearten men and women in every part of the world-wide Anglican Church to go on to victory which they cannot possibly fail to win in God's good time if they are but faithful to the Catholic duty that comes daily to their hand.

Laymen's Missionary Report, 60 A.D.

By the Rev. Charles Granville Hamilton
Rector of St. John's Church, Aberdeen, Miss.

THE LAYMEN'S COMMITTEE, sponsored and financed by the generosity of the Church of Laodicea, has just released its far-reaching findings. All first-century minded thinkers who are not in bondage to the remote past and to literalistic conceptions of religion will find solace and strength in its stirring words. To re-think missions is the supreme task of all who would meet the problems of today.

The report strongly emphasizes the poor quality of personnel which so hinders progressive work.

"The idea of sending ignorant Galilean fishermen as messengers in this intellectual age is absurd," said the report. "These men of no scholarship, scarcely literate, lacking in grace of manners and person, prone to petty bickerings, are totally unequipped to face the intelligentsia.

"They are very credulous peasants with no special background and are utterly scorned by the rich, powerful, and learned citizens and scholars through whom alone our message can be extended.

"And a 'convert,' with all the implications thereof, who calls himself by the nickname of 'Paulos' is probably the worst of these products of indiscriminating selection. A good physical examination would have debarred him (this is an age of *mens sana in corpore sano*); and so would a psychological test, as he exhibits a persecution mania, and numerous inhibitions and complexes. A proselyte Jew is naturally offensive to Jews, yet he continually preaches to them.

"To let a man of such physical ugliness work with such admirers of beauty as the Greeks is folly, only surpassed by the sending of such a denominationally trained man with only Tarsus and Gamaliel education, both unaccredited schools, and no degrees, to reason with Stoics and Epicureans. And this hook-nosed Jew even undertakes to speak to Romans as though they were not the rulers, but merely some of his own class and race. Tact and diplomacy seem to be absent from his personality. He is even said to have quarrelled with the original leader of the Church in an Antioch street. Yet non-Christians must form their impressions of our faith from such!"

The final section of the report deals with the basic purposes of the average missionary.

"Today we are menaced by the possibility of barbarian invasion and servile uprisings. A lower class movement for communism is growing. And instead of resisting this revolutionary tendency, many of these missionaries teach the possession of all things in common. And two specifically, Matthew and Brother James, have written documents arousing class hatred and manifesting anything but love for the rich. An upheaval in the social structure would destroy the efficient, prosperous, and liberal benevolence-giving Church of Laodicea, and all other Churches which represent modern thought and the people to whom God in His infinite wisdom has given the riches of the world.

"To preserve modern society from communists, radical plebeian and agrarian demagogues requires a united front. *We should disregard non-essentials and walk together in love.* Jews and Mithraites, Pythagoreans and Stoics—all who believe in any form of religion—must stand together against the red tide of irreligion.

"Instead of coöperation, though, we find these missionaries still harping on Jesus as the Messiah, His death, His resurrection, and similar concepts which even if historical are unimportant. By insisting on His impossible ethics, when not liberally interpreted by scholars of the scientific mind set, they are doing nothing to aid the cause of universal religion.

"If these Christians of this type do not join in a syncretistic movement to share with all other religions and fight with them the common foe of materialism, we predict the Christian movement will die out in a century.

"Facing the future bravely, we, on re-thinking the whole subject of missions, insist the Church must continue to support missions, but with radically changed personnel, program, and purpose, and keep as its goal the brotherhood of all faiths and all creeds."

(Signed) THE LAYMEN'S COMMITTEE.

The Living Church Pulpit

A Sermonette for the Tenth Sunday
after Trinity

The Heresy of Hate

By the Rev. Niles Carpenter, Ph.D.

Professor of Sociology and Director of the Curriculum of Social Work in the University of Buffalo, and Assistant at Trinity Church, Buffalo

"Who is a God like unto Thee, that pardoneth iniquity, and passeth over the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in lovingkindness."—MICAH 7: 18.

BIBLICAL CRITICS tell us that Micah was the spokesman for one of the most cruelly oppressed social groups of the ancient world—the peasants of upper Palestine. They were the forgotten men of that day. If ever a man was entitled to be bitter and vindictive it was Micah. His steadfast refusal to invoke the wrath of his God upon his oppressors carries with it a clear-cut imperative to those who serve as spokesmen for warring groups and classes today.

It is a perennial source of tragic wonder to sincere followers of the Way of the Lord of Love and Mercy that so many men and women, claiming allegiance to Him, have nevertheless set forth on the murky path of vengeful reprisal, and have done so in His name.

The reasons are not far to seek. As our text suggests, the human mind has with infinite reluctance cast loose from the idea of God as a god of vengeance, and, in particular, as a god sanctioning their own personal and tribal deeds of wrath and revenge. Micah comes to the repudiation of the enlistment of the divine wrath against his enemies and oppressors only hesitantly and partially. Many Old Testament characters, moreover, never progressed as far in this direction as did Micah. In other more primitive religions, the identification of divinity with human hate and violence is widespread. The bloodstained altars of Moloch; the human sacrifices of the Aztec temples—such as these loom large across the origins of human society.

Even more primitive is the second factor in our present-day confusion of a religion of fellowship and kindness with feelings of bitterness and deeds of wrath, under the camouflage of religious zeal. It is known among psychiatrists as sadism. For some obscure, atavistic reason, large numbers of human beings derive a morbid pleasure from the infliction of pain. In its most extreme form, the sadistic impulse gives rise to the meaningless and horrid excesses that send men to the violent wards of hospitals for the insane, and to the cells for the condemned in prisons. So foreign to the whole tenor of civilized living is it, indeed, that most men admit it into the realm of their conscious thinking only in a disguised and attenuated form. Unhappily, one of its commonest masks is that of moralistic ardor and religious zeal. Oftentimes, those who are responsible for the bigotry and intolerance, for the inflexible harshness, and for the downright cruelty that visits hardship and suffering upon their fellow men are quite unconscious of the base and ignoble motives underlying their attitudes, but rather delude themselves into the belief that they are the chosen instruments of the divine Will.

To recognize these dark avatars of history and human nature for what they are is to go a long way towards their banishment from the sacred places of religion. But the Christian must go further. He must drive them beyond the borders of civilization. This task will not be easy. The pagan world leans heavily upon hate and bitterness, upon vengefulness, and sadistic cruelty to wage its wars, to fight its class struggles, to conduct its political campaigns, and to carry through its revolutions. It will strike back at any individual or group that tries to remove their malefic influence from the arena of human relations. But the Christian who truly sets store by the values of brotherhood and mercy, which are of the essence of his faith, will not hesitate.

A Supplement to Seminary Education

The Cincinnati Summer School in Social Service

By the Rev. Canon G. P. Symons, LITT.D.

THE KING in *Hamlet* says: "Madness in great ones must not unwatched go." That may have been good enough for four centuries ago but it is not good enough for today. It is not good enough to let mental aberration come to its last ditch. It must be recognized in early stages and cured where possible. And ministers can have their part in the watching if not in the cure.

So thinks Dr. William S. Keller in planning the work and courses of his Cincinnati Summer School in Social Service for candidates for the ministry. And so five of his young men find themselves in posts in the neurological ward of the General Hospital and the State-County Mental Clinic; and all 23 take lectures from the professor of psychiatry in the University of Cincinnati. Here they learn to recognize at least the rudiments of the common types of mental disease, and learn what is modifiable, what helps are available, and how to bring the patient to the cure.

The neighboring clergy who as guests listen in at these lectures and discussions look at one another and say: "What a pity we knew nothing of all this when we were preparing for the ministry." This does not mean that the young men are going to dabble in psycho-analysis, but it does mean that they are going to be able to guide young parents in training children to attain temperamental poise, and it does mean that the mentally disturbed in their parishes will have intelligent handling.

Dr. Keller believes there must be a synthesis of practical religion and social science if both are not to be sterile. The school has as its goal the presentation of this significant view to the candidates for holy orders and the junior clergy, so they may grasp its significance and learn what technique and energy are necessary for its accomplishment.

Translated in terms more simple, the purpose of the school, which is conducted for two months each summer, is to give young men about ready for active ministerial duties opportunities to see how practical religion works, and a chance to study methods of its application and situations where it is not applied.

This is the eleventh session of the school. The alumni list is approaching a total of 200. It is one man's work—Dr. Keller's—aided more and more by recognition in the Church and outside of our communion. Dr. Keller visits most of our seminaries in the winter with his story of the need of supplementing theological training by a first-hand knowledge of humanity. As a result, he receives many applications—this year 85—which he must sift down to 23, all the school can finance. All the candi-

dates must be college graduates of good standing. This year 10 seminaries are represented. The Virginia Seminary sent nine men, Cambridge four, the General one, Western three, and Se-

wanee, Philadelphia, Nashotah, Bexley Hall, Berkeley, and Union one each.

Cincinnati is a fine old city, but it is not exactly a summer resort. And the work is exacting and sometimes a bit risky. Take the Amherst-Virginia man attached to the office of the Amalgamated Clothing Workers of America. He is the friend and advocate of factory women who get less than two cents for putting together a \$1.49 wash dress; 68 cents for a hard day's work. The same lad catches manufacturers working their cutters from 7 A.M. to 9:30 P.M. without a suggestion of overtime pay. He finds some employers sabotaging the government's N. R. A. by dismissing workers who earn less than the legal minimum and by "stretching out" the work upon the more expert. Rather than face the horror of unemployment needle workers are selling themselves into

a kind of slavery. Their only hope is that they may save themselves later by collective bargaining.

THESE YOUNG MEN intend to preach and administer the sacraments. They also intend to learn how people earn a living and manage to exist. And so we find one engaged through the Consumer's League studying the records and the clientele of the State-City Employment Bureau. We find another with the Negro Welfare Center. Others are volunteer officers at the Church Children's Hospital, at the Juvenile and Family Court, at the Associated Charities, and the Municipal Court. On Sundays all are busy at churches and mission schools.

After questioning members of many sessions, the writer finds one verdict from all, namely, that the experience proves tremendously worth while. The men go back to their seminaries with a new vision and firmer purpose. Their vocation has taken on objectivity. All honor to this Christian physician who for so many years has considered it worth while not only to carry on his private practice but more, to lend his strength to raising the quality of Church leadership and ministry.

Who will take up his task? It is time that his experience should be capitalized. The work deserves to be funded with more than the mere running expenses.

Up to the present it has been funded by a small appropriation from the diocese of Southern Ohio and from the department of Social Service of the National Council.



THE CINCINNATI SUMMER SCHOOL STUDENT BODY, 1933,

Is pictured above with Dr. Keller and Bishop Hobson, who are in the front row, center. Others in the front row, from left to right, are William W. Lumpkin, Sewanee; David W. Yates, Virginia; James H. Jacobson, Berkeley; George B. Wood, Nashotah, and Raymond Maxwell, Cambridge. Second row: Thomas P. Simpson, Virginia; James DeWolf Perry, Jr., Virginia; William Draper, Virginia; Raynor D. Taylor, Western; Peyton R. Williams, Virginia; George P. Huntington, Virginia; Romualdo Gonzalez Agüero, Philadelphia; Nathaniel N. Boble, Cambridge, and Thomas D. Byrne, General. Back row: William R. Webb, Bexley Hall; Frank Van D. Fortune, Western; Alexander Winston, Seattle; Gregory J. Lock, Virginia; Homer N. Tinker, Virginia; William O. Hanner, Western; John F. Kolb, Cambridge; Richard S. M. Emrick, Cambridge, and William H. Kirk, Virginia.



Churchwomen Today

Ada Loaring-Clark, Editor

ARMISTICE DAY, Saturday, November 11th, is to be a notable day this year for all women. It will be a day of prayer and intercession wherever two or three Churchwomen are gathered together throughout our Church; an acknowledgment of our dependence on God and in the power of His Holy Spirit to enable us to do our part in helping to adjust a maladjusted world; a day of pleading for His divine guidance in all we undertake.

Quiet Day

We should "take Time by the forelock" and commence our planning in every parish and mission. Simplicity marks the outline of the plan and its essentials are brief:

1. The church, or some other appointed place where there is no church building, to be open all day on November 11th in order that women may come in and pray for 15 minutes, using a leaflet prepared for the purpose.

2. All women of the parish to be personally invited to take part.

3. Preparation made either by the rector of the parish or by the officers of the Woman's Auxiliary.

It is hoped that every parish and mission will take part in the day whether it has a resident rector or not. The committee of the executive board of the Auxiliary, charged with arrangements for the day, Miss Marguerite Ogden of Maine, Mrs. Edward M. Cross of Spokane, and Mrs. James R. Cain of South Carolina, says:

"Let us see if we cannot include in this not only the women who attend the regular meetings of the Auxiliary, but all the women and older girls of the Church. We want to make it a great effort of all women of the Church, or any who wish to join with us, in a united act of prayer. It is an opportunity:

"To show our faith that the power of God is transforming the world today in its state of doubt and depression; to develop a unity of spirit in the Church, which is an essential and is critically needed at this moment, and to realize that power comes to us as we give ourselves to make Christ known to others through our parish, our diocese, and through the Church in all the world."

IN A RECENT issue we spoke of the work of women in the Church in respect particularly to increased privileges given them in the diocese of Canterbury and in China. I am reminded that even China lags far behind the practice of the Church in the

Women in the Church

so-called "dark ages" of her history. The position occupied by a woman like Hilda of Whitby in the seventh century can find no parallel in modern times. The abbesses of the great monastic houses of that time occupied positions entirely unique in the religious world. To Hilda of Whitby came kings and princes, to ask her advice on worldly matters, and to commit their children to her spiritual care. This eminent lady, at the close of her life, could number several bishops who had been trained at her feet. All the offices of the Church were performed by her, with the solitary exception of the celebration of Holy Communion. She shared with other members of her sex—the great abbesses of Ely and Gloucester, of Ripon, Barking, and Wimbourne—the right of ruling over joint settlements of monks and nuns, a peculiarly English type of monastery, and a privilege, be it noted, confined to women.

IT IS INTERESTING to read that at the last meeting of the International Council of Women which was held at Stockholm, only French and German were spoken. A large number of the delegation of 400 women who were from English-speaking countries made vigorous complaint.

Books of the Day

Rev. William H. Dunphy
Editor



THE MEANING AND TRUTH OF RELIGION. By Eugene William Lyman. Charles Scribner's Sons, 1933. 463 pp. \$3.00.

ANOTHER Religious-Book-of-the-Month-Club selection and an admirable choice it is. In the reviewer's opinion, nothing comparable to it has been written in this country since *The Meaning of God in Human Experience*, by Hocking. In some ways it excels even the latter.

Dr. Lyman begins by defining the meaning, scope, and function of religion. From this point he proceeds to test the validity of his concept of religion by consideration of some of the problems related to belief in God, the human soul, freedom, immortality, etc. It is encouraging to note this trend increasing in some of our modern philosophies of religion over against the "cart-before-the-horse" approach of former years.

The most vital characteristic of "religion is an experience of kinship with the Deepest Reality in the Universe and hence of membership in an infinitely meaningful world and of sharing in an ever unfolding life." The field of religion is the "underlying relations between reality and value." Creativeness is the function of religion. By means of the panpsychism of Whitehead and the "creative finalism" of Bergson, the author effects a world viewpoint consonant with his religious concepts. The influence of Bergson is evident throughout the book although in most instances the ideas peculiarly Bergsonian are modified.

The reader will find the presentation of the author's position clearly and carefully done. And the result is a really modern philosophy of religion as well as a valuable contribution to contemporary religious thought.

A. D. K.

LITTLE EVILS THAT LAY WASTE LIFE. By Miles H. Krumbine. Harper and Brothers. \$1.00.

THIS IS the ninth volume in the Harper Monthly Pulpit series and it is one of the best volumes in the series.

Dr. Lynn Harold Haugh who writes the Introduction has not exaggerated in saying "There is an incisiveness of social analysis, a perception of bitter truth, and a gift for finding the word at once honest and anti-sceptic which gives deep satisfaction."

The title of the book is taken from the first five sermons which were preached during the Lenten Season of 1932, under the general title "Little Evils That Lay Waste Life." The "little evils" that are discussed are: "the Inferiority Complex," "Spiritual Evasiveness," "Moral Evasiveness," "the Peril of Pettiness," and "the Story of a Quitter." Here and in the other sermons in the volume there is a "kind but searching glance that scans the very wounds that shame would hide." They are full of courage which is not afraid to face ugly facts, of sympathy which is unashamed of tears, and of passion which is touched with the fellowship of Christ's sufferings for the redemption of the world.

This is preaching with a touch of genius in it. M. C.

A. LAWRENCE POWELL, until June last the distinguished president of Harvard, always commanded thoughtful attention through his books. He writes with clarity, force, insight, fairness, and enlightenment. All of these qualities are to be found in his latest contribution, *Conflicts of Principles* (Harvard University Press, \$1.50). His discussion of what he calls congrigate principles (those principles which may be mutually contradictory or inconsistent and yet each partially or under some conditions true) constitutes a real addition to clear thinking about problems that are always current. He shows how it is possible for Americans to honor George Washington, who won a war for independence, and equally honor Abraham Lincoln who crushed a rebellion. Far from being controversial, this little book—it contains only 161 pages—is really entitled to be classed as irenic. It represents the product of a scholar and thinker. C. R. W.

NEWS OF THE CHURCH

Convention Called To Elect Bishop

Western North Carolina's Standing
Committee Sets Date October 17th;
Rutherfordton Church Host

ASHEVILLE, N. C.—The standing committee of the diocese of Western North Carolina has called a convention to meet October 17th at 11 A.M. at St. Francis' Church, Rutherfordton, for the purpose of electing a bishop, if the convention so decides.

The diocese of Western North Carolina has been without a diocesan since the death of the Rt. Rev. Junius Moore Horner, D.D., in April.

The convention also is to consider the report of the standing committee as to the possible change of the boundaries of the diocese. The matter of readjustment of the boundaries of the three dioceses of North Carolina was considered at a recent meeting at Kanuga Lake of committees representing the three dioceses.

Canon Harrower Observes 83d Birthday With Sermon

Preaches at Staten Island Church
Where Attached 49 Years

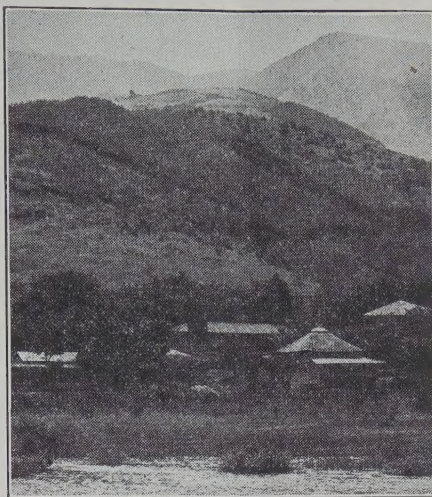
NEW YORK—The Rev. Pascal Harrower, a canon of the Cathedral of St. John the Divine, celebrated his 83d birthday August 6th by preaching the morning sermon at the Church of the Ascension at West New Brighton, Staten Island, of which he is rector emeritus and to which he has been attached for 49 years.

Canon Harrower, who is the dean of clergymen on Staten Island, received the congratulations of the members of the church at the close of the service, and during the day many telegrams were sent to him by fellow-ministers, state, city, and county officials.

He has officiated at more than 1,000 marriages, 2,000 baptisms, 1,500 confirmations, and 1,500 burial services.

"World's Fair Baby" Is Baptized by Priest

CHICAGO—What is termed the "World's Fair Baby," an Indian child born on A Century of Progress grounds recently, was baptized by the Rev. David W. Clark of the Crow Creek Mission, South Dakota. He was visiting Indian communicants of the Church in the colony on the fair grounds when he heard of the birth. The baby was christened Frances Vera.



THE LEADERSHIP TRAINING
CONFERENCE

For Japanese Churchmen will be held at
Gotemba, at the foot of Mt. Fuji, pictured
above.

Olympia Plans 10-Week Education Institute

Rev. E. C. Schmeiser in Charge of
Course at Trinity, Seattle

SEATTLE, WASH.—Having experimented last year with a short course in religious education training, the department of religious education of the diocesan council of Olympia is launching out more ambitiously this year with a 10-week course, under the leadership of the chairman, the Rev. E. C. Schmeiser, rector of Christ Church, Puyallup.

The institute will be in the parish house of Trinity Church, Seattle, which has halls and class rooms most conveniently constructed for every religious education and social purpose. The opening is scheduled for September 11th, when a dinner will be held and organization effected.

Four courses are listed: a general course on the Outline of the Bible, by Mrs. Martha B. Kydd; Social Teaching of the Bible in the Light of Modern Problems, by the Rt. Rev. S. Arthur Huston, D.D.; Story Telling, by Mrs. E. A. Schmeiser; and The Outline of the Prayer Book, by the Rev. W. B. Turrill, rector of St. Andrew's Church, Tacoma.

The sessions of the institute will continue on succeeding Monday evenings.

New African Bishop Consecrated By Archbishop of Canterbury

LONDON—The Archbishop of Canterbury July 25th in Lambeth Palace consecrated Canon Alexander Babatunde Akinyele as an assistant bishop to the Bishop of Lagos. Bishop Akinyele is a member of the Yoruba tribe. He was born at Ibadan and his father was an African farmer.

Japanese Brotherhood Sponsors Conference

Call to Modern Youth Sounded in
New Venture; 100 Representative
Young Men Expected to Attend

By PAUL RUSCH

TOKYO—In this land, in a youthful Church emerging from swaddling clothes, in the face of doubtful world movements, is heard a new cry—A Call to Modern Youth—sounded by the even more youthful national Brotherhood of St. Andrew in Japan.

The equivalent to the American Church's Concord (N. H.) Conference, the Wellesley Conference, the Sewanee Summer School, the Gambier Summer Conference, or the Blue Mountain Conference, is unknown in Japan. To take up the slack, Japan's St. Andrew's movement is daring to venture forth this year and experiment, mostly on faith, against tremendous financial odds, with its first national leadership training conference for six days, beginning September 2d, at Gotemba at the foot of Mt. Fuji.

In issuing its call to some thousand Japanese Brotherhood youth, clergy, catechists, and lay workers, the young organization emphasizes that the world is crying aloud for a new basis of fellowship in human relations based on the Gospel of Christ.

LARGE CONFERENCE STAFF

It is predicted that this experimental training conference for the hundred representative young men expected from the 10 dioceses making up the Japanese Church will prove to be epoch-making in its influence and achievement in present trends in the *Nippon Sei Kokwai*. A conference staff of many of the ablest leaders of the Church will guide the six days of definite teaching and discussion, with the one aim of sending these young men back to parish, business, university, and school groups inspired with a new vision of the power of the Christian Way of life in dealing with all the problem areas in present day Japanese life.

The Rev. Dr. Takaharu Takamatsu, chaplain of St. Paul's University, one of the most successful student workers in the Church, a graduate of St. Paul's Uni-

(Continued on page 403)

Nurses' Training School Pupils Form Church Choir

MANILA, P. I.—The choir at St. Luke's Church is composed of pupils from the nurses' training school connected with the hospital. They have been carefully drilled and sing unusually well.

Cowley Fathers Build New Churches

Three Buildings in Diocese of Algoma
Erected at Cost of Less Than \$50
Each; Land and Labor Donated

SAULT STE. MARIE, ONTARIO—The Cowley Fathers have successfully overcome the difficulty of supplying places of worship for small groups of people in poor country districts. The fathers have charge of a considerable section of the country surrounding their Mission House at Bracebridge.

The Chapel of the Holy Family, Mathiasville, opened recently, was built of materials from an old barn formerly belonging to the Mission of Uffington. Its appearance does not show its origin, for it is a pretty little building and quite suitable for its purpose.

SETTLEMENT NAMED AFTER BISHOP

A short time later the Chapel of St. Peter, Rocksborough, was opened. This is a nice little log building, standing among the trees on a rocky knoll. As the settlement had no name, the people readily responded to the fathers' suggestion that it should be called Rocksborough, after the Bishop of Algoma.

Another little church, St. John the Baptist's, Clear Lake, was opened in the same way July 12th.

NONE OF BUILDINGS COST MORE THAN \$50

None of these buildings cost more than \$50, for all the land and the labor have been freely given.

The fathers are taking a keen interest in the material as well as the spiritual welfare of their flocks. They recognize the fact that lumbering in this region is now a thing of the past, and that the people must depend upon their small farms for support. They have therefore sought expert advice and two men from the Ontario Agricultural College at Guelph have offered their services during the summer to advise the people as to the way to develop and work their small holdings to the best possible advantage.

New York Priest Leaves Fund To Promote Preaching Cause

NEW YORK—Yale University School of Religion received a bequest of \$1,000 from the estate of the Rev. John A. Wade, rector of St. John's Church, and police chaplain, who died in February. The income from the fund is to go annually to the member of the senior class who, after completing the three-year course there, has shown, in the judgment of the faculty, "the greatest originality in expository preaching."

Choir Gives Concert at Fair

CHICAGO—One of the leading attractions at the World's Fair August 5th was the concert of sacred music provided by the choir of 100 men and boys from St. Stephen's Church, East Liverpool, Ohio.

Bequest Enables Parish To Build New Rectory to Replace One Lost in Fire

WASHINGTON—St. John's parish, Accokeek, has been enabled by a bequest to build a new rectory, to replace the one destroyed by fire. The new rector, the Rev. Robert J. Gibson, is now in the field, which embraces several rural churches.

Two Manila Priests Add New Activities to Work

Rector of Cathedral Parish Named
Methodist School Instructor

MANILA, P. I.—Two of the Manila priests have recently enlarged the sphere of their ministry by adding to their regular duties certain extra activities.

The Rev. R. Malcolm Ward, rector of the Cathedral parish, has been appointed instructor at the Union Theological Seminary, in Manila, having been requested by the Methodist group—whose ranks have been much depleted incident to the general existing depression—to assist their seminary students by giving a course in argument and debate.

The Rev. J. C. W. Linsley, in charge of St. Luke's Church, Manila, has been commissioned first lieutenant in the Chaplains' Reserve, United States Army.

Famous Painting of Christ Given to Missions Cause

NEW YORK—"The Nazarene," famous painting of the Christ by Col. H. Stanley Todd, internationally known American portrait painter, has been committed by the artist, because of his deep interest in furthering Christian unity and missionary endeavor, to the "cause of Christian missions and extension of the Kingdom of God" throughout the world, it is announced by Dr. George F. Sutherland, chairman of the Missionary Education Movement.

The painting which has given to thousands who have seen it a new appreciation of the Saviour, and has attracted international attention because of its powerful portrayal of the "Christ Triumphant" in contrast to traditional concepts of the "Man of Sorrows" is on exhibition at a Century of Progress, Chicago, auspices of the Federal Council of Churches of Christ in America and the Missionary Education Movement. More than 15,000 people view it there daily in the Hall of Religion.

International Good Will Program

PORTSMOUTH, N. H.—The Rev. Maxwell Ganter, rector of St. John's Church here, gave a radio address July 29th over station WHEB, giving the history of the parish and the story of the ancient bell, St. Louis, a prized possession of the parish. The address was part of a program of international good will between the

More Young People At Oxford School

Increasing Number of Leading Clergy
At Anglo-Catholic Institution is
Another Significant Feature

OXFORD—The Anglo-Catholic Summer School of Sociology assembled at Keble College here July 24th with a membership of 108. This was its ninth successive year. This annual event is one of the most vital institutions of the Catholic Movement in the Anglican communion. Its wider influence can be detected in many a Catholic parish where someone who has been influenced by the school has carried a Catholic message of illumination for the concrete problems of human living.

MORE YOUNG PEOPLE

Two significant features of this year's membership were a much larger proportion of younger people, and an increasing number of the influential clergy from both this and the other side of the Atlantic.

Catholicism and International Order was the subject for this year, on the principle that the Catholic Faith, with its doctrine of God, man, and the world, has a light to shed upon the entanglements in which at any time men are struggling. The conducted devotions were under the direction of Canon Cyril E. Hudson, of St. Albans.

NATURE OF CATHOLIC WORLD ORDER STUDIED

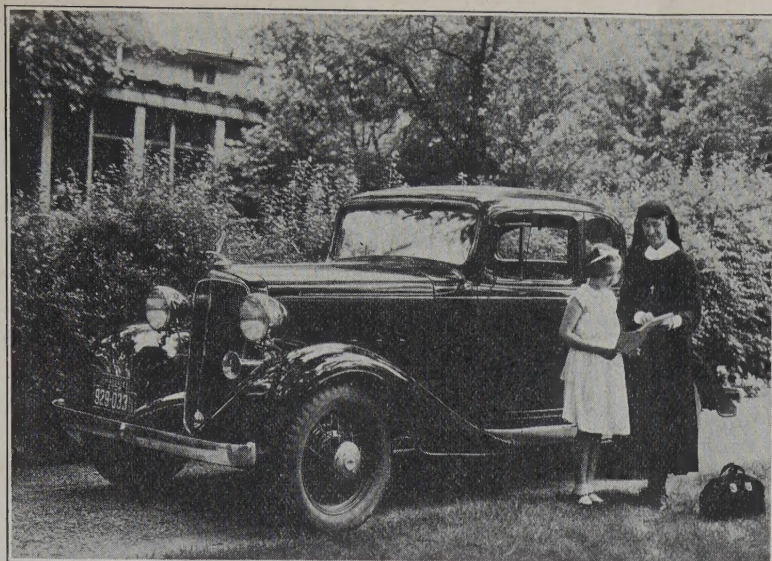
It is evident that the problems raised by the interdependence of nations are baffling enough. That Christian leadership should so frequently proclaim that anything which strengthens interdependence is Christian, without examining its nature, was sufficiently alarming to prompt the school to make a serious study of the nature of a Catholic World Order and the problems of human association in the light of the Christian Faith.

The work of the school was prepared by the publication in the June issue of *Christendom* of three papers by the speakers who were selected to lead and close the general discussion on the three full days of the session. The authors of the papers were Prof. N. Berdiaeff, who wrote on The Christian Doctrine of Human Association; the Rev. G. G. S. Gillett, The Church and Modern Internationalism; and the Rev. G. D. Rosenthal, The Nature of a Catholic World Order.

Professor Berdiaeff was unable to attend the school.

HALF OF PERSONNEL PERMANENT

About half of the personnel of the school is permanent. And there is a healthy sign in the fact that, at each meeting, new types of Catholic interest are drawn into its fold. Those whose interest is primarily theological, and others whose work has been of a severely practical nature, frequently discover in the school the place in which their problems meet, and proceed again re-invigorated by their contact.



ISOLATED FAMILIES IN THE DIOCESE OF CHICAGO,

Numbering about 700, have been organized into a home study department under the direction of Deaconess Edith Adams. She is pictured above with one of her students. The families were discovered by the Ven. Winfred H. Ziegler as he traveled about the rural sections and small towns of the diocese.

Chicago Church School Workers Plan Conference

Class for Superintendents Feature of Meeting at Winnetka

CHICAGO—A class for Church school superintendents will be a leading feature of the 1933 conference of Chicago Church school workers, to be held at Christ Church, Winnetka, September 9th and 10th, according to Miss Vera A. Gardner, diocesan supervisor of religious education.

Bishop Stewart will give the opening address September 9th. Departmental classes for teachers of the various age groups will follow the opening address and registration. Those who will lead these groups are: Miss Alice Parker, Deaconess Edith Adams, Miss Evelyn Spickerd, Mrs. Bryson Reynolds, Mrs. Cleon Bigler, Miss Anne Murray, and Miss Gardner.

DR. YOUNG TO GIVE ADDRESSES

Dr. Charles Herbert Young, rector of Howe School, will give three general assembly addresses. Fred Alderton will be chairman of the superintendents' forum, always a leading feature of the conference, and Miss Gardner will lead the forum discussion.

Dr. Hubert Carleton, rector of St. Augustine's, Wilmette, is general chairman of the conference; the Rev. Gowan C. Williams, St. Mark's, Glen Ellyn, dean; the Rev. John Strachan, Holy Cross-Immanuel, chaplain; Miss Dorothy Piper, secretary; Frank Wycoff, treasurer.

This conference opens the fall program for Church schools of the diocese each year and has come to be one of the salient diocesan educational affairs. The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, Dr. Carleton of Wilmette, and the Rev. Leland H. Danforth of Kenilworth will be joint hosts of the conference.

Japanese Brotherhood Sponsors Conference

(Continued from page 401)

versity and who took post-graduate work at Harvard and completed his theological work at Cambridge, will sound the keynote of the conference at its opening dinner, September 2d, in his address on the Christian Life and Modern Youth. The Rev. Fr. John T. Sakurai, S.S.J.E., recently returned to Japan from a five-year period of study in the Cowley Order in the United States, will be chaplain of the conference in charge of all services and devotions.

One of the most enthusiastic supporters of the Brotherhood's training camp venture is the Bishop of South Tokyo, in whose diocese the conference will be held. The Rt. Rev. Samuel Heaslett, D.D., will celebrate the first corporate Communion of the conference on Sunday, September 3d, at an outdoor altar which has as its natural reredos a panorama showing Mt. Fuji in all its majestic glory. He will also preach the morning sermon at 10:30 A.M., and will be one of the group leaders of the conference.

New York Woman Leaves \$13,000 In Bequests to Institutions

NEW YORK—Church institutions were remembered in the will of Miss Virginia L. Schoonmaker, daughter of the late Capt. Cornelius Schoonmaker, who died July 21st.

The Seamen's Church Institute of New York received a bequest of \$10,000. The Church Periodical Club, Christ Church, and the Ambercrombie Guild of Christ Hospital, Jersey City, received \$1,000 each.

The National Museum in Washington received all of Miss Schoonmaker's ivories and bronzes and the United States Naval Institute, also at Washington, was given a portrait of Captain Schoonmaker.

THE MARRIAGE SERVICE

This booklet contains the form of solemnization of matrimony according to the Standard Book of Common Prayer, and includes the Collect, Epistle, and Gospel for use at the Holy Communion. Printed in red and black Antique type, with certificate and page for signatures of bridal party, except No. 47, which is in Old English type.

No. 41—White leatherette, in envelope, 35 cts. each in ½ doz. lots.

No. 43—White moire cloth, in box, \$1.00.

No. 47—White genuine Morocco, round corners, gilt edge, in box, \$3.50.

No. 45—White moire padded silk, round corners, gilt edge, in box, \$2.00.

HOLY WEDLOCK

The *Holy Wedlock* booklet contains the form of solemnization of matrimony according to the Standard Book of Common Prayer, and includes the Collect, Epistle, and Gospel for use at the Holy Communion. Printed in black, red, and gold, Old English type, with three color certificate, page for signatures of bridal party, and five decorated pages for Congratulations of Guests.

No. 1—Heavy white paper, embossed in gold, in envelope (formerly \$1), 75 cts.

No. 2—White watered paper boards, fleur de lis design, gilt edge, in box, \$1.50.

No. 3—White watered silk, embossed in gold, gilt edge, in box (formerly \$4), \$3.00.

No. 4—White genuine Morocco, embossed in gold, gilt edge, in box (formerly \$6), \$4.50.

THE MARRIAGE SERVICE AND AFTER

By the Rev.

Hervey C. Parke

There are only 41 small pages in this book, but much clear, compact information is packed into it.

An excellent pre-wedding gift for bride and groom. Sensible, brief instruction on what the marriage service means, and how to fulfill in after-life the vows taken at the Altar. Suggestions, also, about good taste in music, flowers, etc. The cloth bound copy is red, stamped in gold, and the paper bound copy, white, stamped in red and black.

Cloth, 75 cts.; Paper, 35 cts.

Morehouse Publishing Co.
Milwaukee, Wis.

Rev.F.W.FittsElected BrotherhoodSuperior

Also Chosen to Conduct Annual
Clergy Retreat September 18th to
21st at Adelynrood

BOSTON—The Rev. Frederic W. Fitts, president of the standing committee of the diocese of Massachusetts, and for many years rector of St. John's Church, Roxbury, was recently elected superior of the Brotherhood of the Way of the Cross, succeeding the late Rev. Alfred E. Johnson of Rhode Island.

The meeting was held in St. Margaret's Rectory, Brighton, with the Rev. Albert C. Larned as host. Fr. Fitts also was chosen to conduct the annual retreat for clergy, under the auspices of the brotherhood, to be held September 18th to 21st at Adelynrood, South Byfield. It is expected that a number of the clergy attending the diocesan conference at St. Mark's School immediately before the brotherhood's retreat, will go from there directly to Adelynrood; but the attendance is not limited to Massachusetts clergy.

The Rev. Sherrill B. Smith, rector of the Church of the Good Shepherd, East Dedham, is the new secretary-treasurer of the brotherhood and succeeds the Rev. Henry M. Saville of Providence, R. I., resigned. The Rev. Edward Everett, assistant in St. John's Church, Roxbury, was elected vice-superior of the brotherhood.

Lake Tahoe Summer School Attended By More Than 100

LAKE TAHOE, NEV.—With more than 100 persons in attendance, the fifth annual Lake Tahoe summer school of the district of Nevada and the diocese of Sacramento came to a close recently after a 10-day session. The attendance was the largest in the history of the school.

During the first week, addresses were given on the Oxford Movement leaders. The opening address, by the Rev. James Land Ellis of San Francisco, was on the history of the Oxford Movement.

Churchmen registered in the school were from Nevada, California, New York, Massachusetts, Maryland, Michigan, Wisconsin, Colorado, and Wyoming.

Choirs to Sing at Nebraska Fair

OMAHA, NEBR.—The choirs of Episcopal churches throughout the county have been asked to coöperate in a choral festival early in September sponsored by the Cass County Fair. Officials expect to secure 500 adult voices for the event.

Georgia Camp Closes

ST. SIMON'S ISLAND, GA.—Camp Reese closed July 28th after a most successful session under the direction of the Rev. John B. Walthour, rector of Grace Church, Waycross, assisted by the Ven. James B. Lawrence, D.D., rector of Calvary Church, Americus, George H. Harris of Hagood, S. C., and Ben Pierce of Augusta.

Church Services

California

Church of the Advent, San Francisco
261 Fell Street, HEmlock 0454
Rev. K. A. VIALI, S.S.J.E., Rector
Sundays, 8, 10, 11 A.M., 8 P.M.
Daily, 7, 7:30, Tues, Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
Rev. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Massachusetts

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Mass, 7:30, 9:30, High Mass with
Sermon, 11 A.M.
Week-days: Mass, 7 A.M. Thursdays and Holy
Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5; 7 to 9 P.M.

New York

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8 A.M. Morning
Prayer 10. Holy Communion and Sermon, 11.
Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10). Morning Prayer, 9. Evening
Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York
46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 9.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
Rev. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30.
High Mass and Sermon 11 A.M. Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
Very Rev. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass
and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

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Linen (height 2½-3) \$3.00 doz. (Special)
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ROMAN (double style)
Linen (height 1½-2-2½ in.) \$2.75 per doz.
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Choir Collars (Sizes 10½ to 14) \$2.75 doz.

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Always give sizes desired.

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Please give size of collar worn.

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AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

September, 1933 Vol. XXXIV, No. 3

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Editorial Comment
In Hope—May They Rest in Peace—Religious Communities—Missionary News—The Oxford Centenary—An Interesting Suggestion—Catholicism—National and Liberal—Wanted: A Religion—They Have Traveled a Long Way.
Squire and Parson—Edith A. Bryans
The Old Curator—Mrs. Harlan Cleveland
Religious Liberty—The Church and the State—Charles C. Marshall
The Church and Publicity—Henry C. Beck
The Polish National Catholic Church of America—John Zenon Jasinski
"Having Now—Made These Promises"—Carl I. Shoemaker
And When He Is Old—Victor Cronk
The "Liberal Catholic" Church—Mary Anita Ewer
Book Reviews
Books Received

AMERICAN CHURCH MONTHLY
341 Madison Avenue
NEW YORK

Lives of the Saints and Christian Heroes

Athletes of God

By

FR. HUGHSON, O.H.C.

Vivid accounts of the holiness
of God's Saints. A life of a
Saint for each day in the year.

Cloth, \$2.50

Holy Cross Press
West Park, N. Y.

Many Workers Attend Bronxville School

Sarah Lawrence College is Scene of
Second Province Summer Session;
Dr. C. H. Boynton Dean

BRONXVILLE, N. Y.—The summer school for the second province held at Sarah Lawrence College on a hilltop overlooking Bronxville, July 8th to 15th, assembled a representative cross section of professional and volunteer Church workers, including officers of the Woman's Auxiliary to the National Council from the dioceses of New York, Albany, and Western New York.

The Rev. Charles H. Boynton, D.D., dean, provided a staff of instructors of recognized and brilliant attainments in a program which precluded all sense of hurry and drive. Afternoons were free for study and recreation. The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany and president of the school, was present. He was accompanied by Mrs. Oldham.

DR. GAVIN LECTURES

The school was in session during the international celebration of the Oxford Movement centenary, and on the Fourth Sunday after Trinity the student body attended morning service in Christ Church, Bronxville, upon invitation of the newly installed rector, the Rev. Harold F. Hohly. The anniversary sermon was preached by the Rev. Frank Gavin, Ph.D., Th.D., LL.D., professor of Ecclesiastical History in the General Theological Seminary. He also lectured daily at the school on Modern Religious Thinking: The Christian Creed and Contemporary Criticism, celebrated the Holy Eucharist, and conducted the open air sunset service of hymns, instruction, and meditation on the Gospel for the week. Other lecturers were Professor Adelaide Teague Case, Ph.D., professor of Religious Education, Teachers College of Columbia University, on the Use of the Old Testament in Religious Education; Professor Georgia Harkness, Ph.D., professor of Philosophy, Almira College, on The Underlying Philosophy of Religious Education; Margaret Frances Allen, of the National Department of Religious Education, on Parent-Child Relationships; Mrs. Charles M. Hunt, director, The Arts Guild, on Discovery Through the Visual Arts, assisted by a group of art teachers.

Rhode Island House Blessed

SAKONNET, R. I.—A house adjoining St. Andrew's-by-the-Sea, built with a bequest from the late Mrs. John McGowan of Providence, was blessed August 4th by the Rev. Herbert B. Gwyn, rector of Holy Trinity, Tiverton, assisted by the Rev. John Gardiner and the Rev. H. M. Medary. The house is to be the residence of the minister in charge of St. Andrew's-by-the-Sea during the summer.

U.S.A. Held Only Country To Begin Peacefully Move Toward State Capitalism

NEW YORK—The United States is "the only country in the world which has entered the transition from private to state capitalism without conflict" according to the American Civil Liberties Union report, "Land of the Pilgrim's Pride," published recently, surveying the field of civil liberties with the losses and gains of the year up to June.

The unprecedented increase in state power has not been accompanied by violence and suppression as in other lands, the report explains, because there "has been no real opposition to suppress." Yet wherever farmer or working class movements became militant, the report says that governors either sent in troops or prosecutors brought charges, or both. The calling out of troops in five states in the spring of 1933 "to quell farmers or workers' strikes" is cited as an unprecedented record.

Evangelism Commission Directs Montana Retreat

HELENA, MONT.—The clergy of Montana held a retreat at Luccock Park, near Livingston, July 31st to August 5th, under the direction of the commission on evangelism. The Rt. Rev. William F. Faber, D.D., Bishop, and the Rt. Rev. Herbert H. H. Fox, S.T.D., Bishop Coadjutor, were both in attendance.

The Rev. Lawrence Rose of Deer Lodge led the formal retreat on the opening day. Meditations were conducted on the following days by the Rev. J. L. Craig of Miles City. Lectures on the general subject of "The Priest and His Life of Prayer" were given by the Rev. T. Malcolm Jones, the Rev. George Hirst, and the Rev. Henry H. Daniels.

The afternoons were free from informal discussions, reading, and recreations.

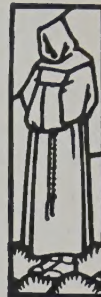
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English Committee Revives Congress

Meeting Will Be at Bournemouth in 1935; Financial Conditions Cause of Postponements

LONDON—The Church Congress, which has not been held since the meeting at Newport three years ago, is to be revived at Bournemouth in 1935. This information is contained in the following statement recently issued:

"The committee appointed by the archbishops at the request of a resolution of Convocation to endeavor to arrange from time to time for a meeting of the Church Congress at suitable centers has met with a considerable amount of difficulty in getting the Congress re-started. This has been partly owing to particular projects upon which certain dioceses are engaged, but has been chiefly owing to the straitened financial circumstances of the time, which have made it impossible to find a diocese willing to accept the Congress in the near future, especially in the north of England and other industrial parts of the country, where it seemed to the committee the Congress might most suitably be held.

BISHOP'S INVITATION ACCEPTED

"Having failed to secure a place for it in 1933, the committee was hopeful that it would be possible to arrange for one to be held in 1934. The Bishop of Winchester has offered to hold it in his diocese at Bournemouth, and this has seemed to the committee as suitable a diocese and place as they could find for it, but two large conferences are to be held there in 1934 which will tax the resources of the town in the matter of hospitality as in other respects, and he and his advisers have regretfully felt that they could not undertake it before 1935. The committee has therefore accepted the Bishop of Winchester's invitation to hold the Congress at Bournemouth in that year.

"The committee has considered what steps could be taken to give not only to the platform, but to the membership of the Congress and its discussions, a somewhat more representative character than has always been found possible. Several proposals have been embodied in standing orders and in suggested regulations which, it is hoped, may be found helpful. In particular it is suggested that steps should be taken to secure something in the nature of a delegation from other dioceses, from among whom speakers might be prepared to take part in discussions.

"The delay till 1935 is a disappointment which it has been found impossible to avoid. It is hoped that a series of congresses will then recommence at regular intervals, with every prospect of making a valuable contribution to the thought of the Church."

NEWS IN BRIEF

NEVADA—Deaconess Margaret E. Hayes, formerly of St. Matthew's Church, San Mateo, Calif., who has joined the Nevada staff, will begin her duties on September 1st, going to St. Philip's in the Desert, Hawthorne.

NEW YORK—Hundreds of persons gathered July 28th at St. Thomas' Church, Mamaroneck, for the outdoor community festival. A varied program was provided. Twilight

Sunday evening services have been held on the lawn outside the church.

PHILIPPINE ISLANDS—The churches in Manila participated in the world-wide Communion with special services as part of the observance of the centenary of the Oxford Movement.

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ANNOUNCEMENTS

Memorials

HENRY MILLER BOLTON

Died August 25, 1932.

Pray for the soul of HENRY MILLER BOLTON, Lover of St. Mary's, New York City.
Requiescat in pace!

ALLEN LEVERETT SMITH

In tenderest memory of my beloved son, ALLEN LEVERETT SMITH, who entered into life eternal August 19, 1929.

"Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him. Amen."

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† Necrology †

*"May they rest in peace, and may
light perpetual shine upon them."*

CEDRIC C. d'EASUM, PRIEST

BOISE, IDAHO—The Rev. Cedric Chichester d'Easum died in St. Luke's Hospital, Boise, after an illness of several months.

Fr. d'Easum was born in Bombay, India, in 1886, and was educated in England, graduating from Lincoln College, Oxford. Coming to Canada just prior to the Boer War, he enlisted with the Canadian Mounted Rifles, with whom he served as captain throughout the war. He returned to Canada and later went into Montana, where he spent several years writing "Tales of a Tenderfoot" for British and American magazines.

In 1910 he came to Idaho, continuing his writing and teaching in high schools. Later, he took orders and served as missionary at Couer d'Alene, Rupert, and Burley, and for the last five years at Blackfoot and Idaho Falls.

He was married in 1903 to Ethel Ann Stacey in Edmonton, Canada. She, with a son, Cedric G. d'Easum, and a daughter, Mrs. Hume A. Cleland, survive him. A brother lives at Hollyburn, British Columbia.

Burial was from St. Michael's Cathed-

ral, Boise, August 2d. There was a Requiem Eucharist at which the Rev. Thomas Ashworth of St. John's Church, Butte, was the celebrant. Eight priests of the district were present.

GEORGE A. HANNA, PRIEST

JENKINTOWN, PA.—The Rev. George A. Hanna, D.D., rector of the Church of the Saviour, here, died August 2d of a heart attack. He had been in poor health for two years.

Dr. Hanna, who was 57, was born in Philadelphia, the son of the late John Hanna and Mrs. Mary Hanna, who survives her son. He is also survived by a sister and three brothers. He was unmarried.

As a boy, Dr. Hanna sang in the choir of St. Simeon's Church, Philadelphia, where he also preached his first sermon. He attended Germantown Academy, the University of Pennsylvania, Harvard University where he received the degree of Doctor of Divinity, and the University of Chicago. He was ordained deacon in 1901 by Bishop Whitaker and priest in 1902 by Bishop Mackay-Smith. His first charge was as rector of the Church of St. John the Evangelist, Philadelphia. Later he served as curate at St. Agnes' Chapel, New York, and then for 20 years was rector of the Church of the Holy Communion, South Orange, N. J. He resigned as rector in South Orange two years ago and after a year in Europe returned to Philadelphia. Early this spring he was called to the Church of the Saviour, Jenkintown.

ISRAEL T. OSBORN, PRIEST

HAILEY, IDAHO—The Rev. Israel Tremain Osborn, a retired priest of the missionary district of Idaho, who died after a long illness, was buried July 21st from Emmanuel Church, Hailey, which he had built nearly 50 years ago.

From 1881 to 1882 he was rector of St. Michael's parish, Boise, and then went to the Wood River country, where he served for many years as missionary. He was retired several years ago.

One son, the Rev. Franklin T. Osborn, is a missionary in Southern Brazil. Mrs. Osgood and a younger son also survive him.

JOHN M. SWEENEY

GARY, IND.—John M. Sweeney, senior warden of Christ Church, a trustee of the diocese of Northern Indiana, member of the Bishop and Council, and a prominent leader in the financial and business life of the Calumet district, died July 15th.

In addition to his office as trustee, Mr. Sweeney had served the diocese for three terms as a member of the Bishop and Council, and as a member and chairman of the board of finance. He had been elected many times delegate to General Conventions and to provincial synods.

Mr. Sweeney is survived by his widow, Mrs. Blanche R., and by a daughter, Mary Louise. Burial was from Christ Church, Gary, July 18th, the rector, the Rev. James E. Foster, officiating.

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